

IMAGE OF GOD SERIES®

TEACHER'S
MANUAL

8B

Christ with Us Now and Always

A BRIEF HISTORY
OF THE CHURCH



Updated Second Edition

CHRIST WITH US NOW AND ALWAYS

Eighth Grade Teacher's Manual

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Updated Second Edition

First Edition Author

John R. Harty

Revision Authors

Reverend Paul A. LaFontaine, M.A.†

Mary Jo Smith

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Image of God: 1-800-635-3827
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INTRODUCTION

INTRODUCTION

The *Christ with Us Now and Always* Program

The *Christ with Us Now and Always* program is a Catholic religion curriculum for students in the eighth grade. The program is centered on a new approach found in the teachings of the Second Vatican Council, Saint Pope John Paul II, Pope Benedict XVI, and Pope Francis. Based solidly on Sacred Scripture, this approach stresses the dignity of each individual as a person created in the image and likeness of God. The *Christ with Us Now and Always* program has as its emphasis the history of the Church. The material in each lesson revolves around fundamentals of our faith stated in terms that the students can understand and remember.

Christ with Us Now and Always consists of this teacher’s manual and a student textbook. The teacher’s manual consists of twelve units and thirty-three lessons. The content of each unit is discussed in directions for the specific settings.

We strongly suggest that each student be provided with a copy of the the Holy Bible, Revised Standard Version, Second Catholic Edition (RSV2CE); the YOUCAT (*Youth Catechism of the Catholic Church*); and the *Catechism of the Catholic Church* (CCC).¹ Throughout the student textbook, there are numerous opportunities for students to look up various Scripture verses and topics in both the YOUCAT and the *Catechism of the Catholic Church*. It would also prove helpful to have the documents of Vatican II available, along with the encyclicals of Saint Pope John Paul II.² The ample list of sources provides additional background material.

THE IMAGE OF GOD SERIES’ PRESENTATION OF “IMAGE OF GOD” IN CONFORMITY WITH THE CATECHISM OF THE CATHOLIC CHURCH

Catechesis on the human person created in the image and likeness of God is used throughout the series. It is the intent of the authors of the Image of God Series to

¹ Both the RSV2CE and the YOUCAT are published by Ignatius Press. For information about the YOUCAT, see their website at <https://www.youcat.org/>. Online, the *Catechism* can be found at <http://ccc.usccb.org/flipbooks/catechism/files/assets/basic-html/page-I.html#>.

² The documents of Vatican II and the encyclicals of Saint Pope John Paul II can be found by navigating the Vatican’s website, <http://w2.vatican.va/content/vatican/en.html>.

present the creation of man and woman in the image of God in the series as “image of God” is defined and presented in the *Catechism of the Catholic Church*. Above all, however, the intent is to make Jesus Christ the heart, center, and focus of the Image of God Series—he is “the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible” (Colossians 1:15–16; cf. CCC 241).

The impetus for the use of the theology of “image of God” in the series is an insight of Saint John Paul II that highlights both human dignity and proper human activity of man and woman created in the image of God. Each human being has been created by God in his image and likeness. “The divine image is present in every man” (CCC 1702). Our dignity is further ennobled by Jesus Christ, who took upon himself our human nature in order to redeem it. “‘Christian, recognize your dignity and, now that you share in God’s own nature, do not return to your former base condition by sinning’” (CCC 1691, quoting St. Leo the Great, *Sermo 21 in nat. Dom.*, 3: PL 54, 192C).³

Most importantly, it is Jesus who redeems the human race and reveals human beings to themselves. “It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God (cf. *GS 22*)” (CCC 1701). Furthermore, “‘In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear’” (CCC 359, quoting *GS 22 § 1*). “‘Christ . . . makes man fully manifest to man himself and brings to light his exalted vocation’” (CCC 1710, quoting *GS 22 § 1*). “Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear” (*GS 22 § 1*).

All creation reflects God, who made all things. However, it is especially man and woman who bear a resemblance to God because they have been created in his image and likeness. “All creatures bear a certain resemblance to God, most especially man, created in the image and likeness of God. The manifold perfections of creatures—their truth, their goodness, their beauty—all reflect the infinite perfection of God. Consequently we can name God by taking his creatures’

³ For a list of the spelled-out forms for all abbreviations used for the *Catechism* references, please see the appendix.

INTRODUCTION

perfections as our starting point, ‘for from the greatness and beauty of created things comes a corresponding perception of their Creator’ (Wis 13:5)” (CCC 41).

“Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead” (CCC 357). “‘In creating men ‘male and female,’ God gives man and woman an equal personal dignity’ (FC 22; cf. GS 49 § 2). ‘Man is a person, man and woman equally so, since both were created in the image and likeness of the personal God’ (MD 6)” (CCC 2334).

The human person, both male and female, is created in the image of God. “Man and woman have been *created*, which is to say, *willed* by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. ‘Being man’ or ‘being woman’ is a reality which is good and willed by God: man and woman possess an inalienable dignity which comes to them immediately from God their Creator (cf. Gen 2:7, 22). Man and woman are both with one and the same dignity ‘in the image of God.’ In their ‘being-man’ and ‘being-woman,’ they reflect the Creator’s wisdom and goodness” (CCC 369; emphasis in original).

Man and woman each possess a spiritual soul. The soul is the invisible part of the human being because it is spiritual. Soul “refers to the innermost aspect of man, that which is of greatest value in him (cf. Mt 10:28; 26:38; Jn 12:27; 2 Macc 6:30), that by which he is most especially in God’s image: ‘soul’ signifies the *spiritual principle* in man” (CCC 363; emphasis in original).

The personal soul possesses the powers of intellect and will. The intellect is the power to know, to reason, to think, and to understand. The will is the power to choose the good and to love. “By his reason [intellect], he [man and woman] is capable of understanding the order of things established by the Creator. By free will, he [man and woman] is capable of directing himself toward his true good. He [man and woman] finds his perfection ‘in seeking and loving what is true and good’ (GS 15 § 2)” (CCC 1704).

The human person is blessed by God with a free will. Freedom is an attribute of a being created in the image of God. “By virtue of his soul and his spiritual

powers of intellect and will, man is endowed with freedom, an ‘outstanding manifestation of the divine image’ (GS 17)” (CCC 1705).

In addition to a personal soul, Adam and Eve also had bodies. “The human body shares in the dignity of ‘the image of God’: it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit (cf. 1 Cor 6:19–20; 15:44–45): ‘Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world’ (GS 14 § 1; Dan 3:57–80)” (CCC 364).

“The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body (cf. Council of Vienne [1312]: DS 902): i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature” (CCC 365).

In the beginning, God created man and woman (Adam and Eve) in his image and likeness. God placed them in a beautiful garden. They had a friendship or intimacy with God. They loved each other. They were integrated or experienced a wholeness or harmony within themselves. Their intellect and will governed their bodies in truth and love. They were not subject to death. They lived in harmony with all creation.

“By the radiance of this grace all dimensions of man’s life were confirmed. As long as he remained in the divine intimacy, man would not have to suffer or die (cf. Gen 2:17; 3:16, 19). The inner harmony of the human person, the harmony between man and woman (cf. Gen 2:25), and finally the harmony between the first couple and all creation, comprised the state called ‘original justice’” (CCC 376).

However, “‘Man, enticed by the Evil One, abused his freedom at the very beginning of history’ (GS 13 § 1). He succumbed to temptation and did what was evil. He still desires the good, but his nature bears the wound of original sin. He is now inclined to evil and subject to error: ‘Man is divided in himself. As a result, the whole life of men, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness’ (GS 13 § 2)” (CCC 1707).

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Original Sin wounded and disfigured human beings, but did not destroy them. “Disfigured by sin and death, man remains ‘in the image of God,’ in the image of the Son, but is deprived ‘of the glory of God’ (Rom 3:23), of his ‘likeness.’ The promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that ‘image’ (cf. Jn 1:14; Phil 2:7) and restore it in the Father’s ‘likeness’ by giving it again its Glory, the Spirit who is ‘the giver of life’” (CCC 705).

“In the act of creation, God calls every being from nothingness into existence. ‘Crowned with glory and honor,’ man is, after the angels, capable of acknowledging ‘how majestic is the name of the Lord in all the earth’ (Ps 8:5, 8:1). Even after losing through his sin his likeness to God, man remains an image of his Creator, and retains the desire for the one who calls him into existence” (CCC 2566).

We inherit Original Sin and its consequences. Due to Original Sin, we are born without grace, God’s life in us. We lack the likeness to God. Also, due to Original Sin, the powers of our souls are affected. Our minds are darkened and our wills are weakened. In our bodies, we suffer from concupiscence. Concupiscence means that our human appetites or desires remain disordered due to the temporal consequences of Original Sin. These consequences remain even after Baptism and produce an inclination to sin (see CCC, Glossary, s.v. “concupiscence”). In other words, we lack integration or wholeness. Due to Original Sin, we also suffer and we die.

Original sin “is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it; subject to ignorance, suffering, and the dominion of death; and inclined to sin—an inclination to evil that is called ‘concupiscence’” (CCC 405).

Jesus Christ is *the* Image of the invisible God or the Perfect Image of God (uncreated, consubstantial with the Father). Jesus Christ is the second person of the Blessed Trinity, who became human without giving up his divinity. In other words, Jesus is God incarnate or the Word made flesh. “The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man” (CCC 464).

On the other hand, all of us, as men and women created in the image of God, have the divine image in us. It is Jesus, as true God and true man, who reveals us to ourselves and makes us fully manifest to ourselves. He reveals to us our identity—that is, who we are, human beings, persons created in the image of God. “‘Christ, . . . in the very revelation of the mystery of the Father and of his love, makes man fully manifest to himself and brings to light his exalted vocation’ (GS 22). It is in Christ, ‘the image of the invisible God’ (Col 1:15; cf. 2 Cor 4:4), that man has been created ‘in the image and likeness’ of the Creator” (CCC 1701).

It is Jesus who manifests to us how we should act. Jesus is our example and our model. “In all of his life Jesus presents himself as *our model*. He is ‘the perfect man’ (GS 38; cf. Rom 15:5; Phil 2:5), who invites us to become his disciples and follow him” (CCC 520; emphasis in original). “‘In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear’ (GS 22 § 1)” (CCC 359).

“It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God (cf. GS 22)” (CCC 1701). “The promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that ‘image’ (cf. Jn 1:14; Phil 2:7) and restore it in the Father’s ‘likeness’ by giving it again its Glory, the Spirit who is ‘the giver of life’” (CCC 705).

“God is love: Father, Son, and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the ‘plan of his loving kindness,’ conceived by the Father before the foundation of the world, in his beloved Son: ‘He destined us in love to be his sons’ and ‘to be conformed to the image of his Son,’ through ‘the spirit of sonship’ (Eph 1:4–5, 9; Rom 8:15, 29)” (CCC 257).

Due to the Paschal Mystery—that is, the Passion, Death, and Resurrection of Christ—grace is made available to us. Grace is God’s life in us or God dwelling in us. “‘For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from the Paschal mystery of the Passion, Death, and Resurrection of Christ’ (SC 61)” (CCC 1670).

By his Passion, Death, and Resurrection, Jesus returns the love of the Father that was rejected by Adam and Eve at the beginning. This love is returned because of

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Jesus' obedience to the Father. Out of love for the Father, Jesus said: "Not my will, but yours, be done" (Luke 22:42). "Jesus is the new Adam who remained faithful just where the first Adam had given in to temptation. Jesus fulfills Israel's vocation perfectly: in contrast to those who had once provoked God during forty years in the desert, Christ reveals himself as God's Servant, totally obedient to the divine will" (CCC 539).

Through the sacrifice of the Cross, Jesus gives us the grace to imitate him and to return the love that God has for us. "The cross is the unique sacrifice of Christ, the 'one mediator between God and men' (1 Tim 2:5). But because in his incarnate divine person he has in some way united himself to every man, 'the possibility of being made partners, in a way known to God, in the paschal mystery' is offered to all men (GS 22 § 5; cf. §2). He calls his disciples to 'take up [their] cross and follow [him]' (Mt 16:24), for 'Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps' (1 Pet 2:21)" (CCC 618).

"We ask our Father to unite our will to his Son's, in order to fulfill his will, his plan of salvation for the life of the world. We are radically incapable of this, but united with Jesus and with the power of his Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father (cf. Jn 8:29)" (CCC 2825). The power of the Holy Spirit or grace empowers us to choose what Christ chooses.

"Grace is a *participation in the life of God*. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body" (CCC 1997; emphasis in original). Sanctifying grace "heals our human nature wounded by sin by giving us a share in the divine life of the Trinity." It makes us holy and Christlike (see CCC, Glossary). Sanctifying grace comes to us through Baptism and through the other sacraments. The sacraments themselves are the fruits of the Paschal Mystery and are personal meetings with Jesus Christ through sensible signs.

"By Baptism *all sins* are forgiven, original sin and all personal sins, as well as all punishment for sin (cf. Council of Florence [1439]: DS 1316). In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God" (CCC 1263; emphasis in original). "Baptism, by imparting the life of Christ's grace [sanctifying grace], erases original sin and turns

a man back toward God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle" (CCC 405).

However, sanctifying grace helps us to prevail in our spiritual battles and to overcome the consequences of Original Sin in our lives. Our likeness to God is restored by grace (see CCC 405). By the power of sanctifying grace we are enabled and strengthened to reflect God in what we think, and say, and do. Grace enables us to imitate the Perfect Image of God, Jesus Christ. As our Lord himself taught: "'A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another (Mt 5:48; Lk 6:36; Jn 13:34)'" (CCC 2842). Imitating Jesus constitutes the moral life, and through the power of sanctifying grace, we grow more loving in our relationship with God by imitating Jesus.

It is important to note, however, that "it is impossible to keep the Lord's commandment ['that you love one another, even as I have loved you'] by imitating the divine model from outside; there has to be a vital participation, coming from the depths of the heart, in the holiness and the mercy and the love of our God. Only the Spirit by whom we live can make 'ours' the same mind that was in Christ Jesus" (cf. Gal 5:25; Phil 2:1, 5) (CCC 2842).

In other words, sanctifying grace (God's life within us) enlightens our minds, strengthens our wills, and helps us to overcome concupiscence. We still suffer death, but, at the end of time, Jesus will raise our mortal bodies and make them like his own. For those who are united with Jesus at their death, eternal life in heaven awaits them.

"By his Passion, Christ delivered us from Satan and from sin. He merited for us the new life in the Holy Spirit. His grace restores what sin had damaged in us" (CCC 1708). "He who believes in Christ becomes a son of God. This filial adoption transforms him by giving him the ability to follow the example of Christ. It makes him capable of acting rightly and doing good. In union with his Savior, the disciple attains the perfection of charity which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of heaven" (CCC 1709).

God revealed his plan of salvation gradually, over time, through words and deeds. "It [God's plan] involves a specific divine pedagogy: God communicates himself to man gradually. He prepares him to welcome by stages the supernatural

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Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ” (CCC 53). “Indeed, ‘the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men’ (DV 15)” (CCC 122).

Catechesis on the “image of God” in the series may be summed up in the following six points:

1. The human person has been created in the image and likeness of God.
2. The fall did not destroy the image of God in us, but seriously tarnished it. The fall also deprived human beings of the glory of God, of his “likeness”. Due to the fall, we experience a divided heart, darkened mind, and weakened will and concupiscence in the flesh, as well as suffering and death.
3. Christ is *the* Perfect Image of the invisible God and has restored the likeness to God for us in principle.
4. Baptism restores the likeness in sacrament.
5. The Christian moral/spiritual life, drawing on the grace of Baptism, engages in the daily struggle to live out the restored likeness in the experience of daily living.
6. Christian daily life involves the imitation of Christ, who “in the very revelation of the mystery of the Father and his love, makes man fully manifest to himself and brings to light his exalted vocation” (CCC 1701).

Lesson Format

Each lesson follows the ecclesial methodology outlined and discussed in *The Mystery We Proclaim, Catechesis at the Third Millennium* by Monsignor Francis D. Kelly. Ultimately, the goal of the method is to promote relationship with Jesus Christ and the students. The ecclesial method is especially discussed in part 4, chapter 3 of Monsignor Kelly’s book, where detailed is the lesson plan format of five steps: **Preparation, Proclamation, Explanation, Application, and Celebration.**

The **Preparation** step gives the catechist a list of the materials needed in the teaching of the lesson that follows.

The **Proclamation** is a joyful announcement of the Good News. The statement should be visually present before the students (on boards, on handouts, etc.) and reinforced throughout the lesson.

In the **Explanation** step, the Proclamation is then unpacked and explained in all its reality and reasonableness. In this step, the catechist is called to be creative and to help his students in their particular circumstances understand this truth.

In the **Application** step, the connection of this truth to the life of the student is made. The question “What difference does this make to me?” should be answered. The catechist should be trying to promote conversion in this step.

In the final step, **Celebration**, the truth of God is celebrated. Principally, this celebration is with a gratefulness of heart and prayerfulness.

Planning the Curriculum

This teacher’s manual contains twelve units and is designed for a school semester. Each unit begins with a list of objectives, and most of the units have at least four or five lessons. The unit objectives give a brief summary of the main points covered in the unit. The lessons consist of the five steps of the ecclesial method, discussed earlier in this introduction. The text of the student textbook includes definitions for vocabulary words that are relevant to a specific unit. The definitions are formulated so that they can be understood and remembered by the students.

The student textbook includes also numerous Scripture references, to provide the students with a rich scriptural foundation for the fundamentals of the faith that are being taught. Exercises and writing activities in the student textbook have the same purpose. This manual includes a commentary on the student textbook, along with suggestions for activities and classroom discussion. The student textbook, the commentary, and the suggestions will provide you with the material necessary to present the lesson. Copymasters for unit worksheets are included at the back of this manual.

The teacher’s manual also includes an optional **Extending the Lesson** section. The activities to extend the lesson help you to expand on what was taught in the

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lesson. It includes suggestions for written assignments, speakers, art projects, and various other activities that are an important part of the learning process.

Because prayer is essential to a follower of Jesus, we recommend that each religion period begin and end with prayer. It is important that the formal prayers of the Church are prayed, especially the Our Father, the Hail Mary, the Glory Be, the Apostles' Creed, and the Act of Contrition. There should also be the opportunity for carefully prepared informal prayer.

We suggest that you review an entire unit before beginning to teach it. On the basis of your review, plan how much of the unit you will cover each day of the week, since there are a total of thirty-three lessons in the program.

This program is designed to be used in either a five-day parochial school setting or in a parish religious education setting. Normally, in a parochial school setting, a unit should take a week or more to cover. Sometimes you will cover one lesson a day, and other times it will take you more than a day to cover a lesson. In a parish religious education setting, where the class meets only once per week, each unit should be covered in one to two class periods. If the Confirmation booklet is used during this semester, some of the activities can be eliminated or curtailed in order to allow time for its use.

This manual includes family notes for each unit, found in the appendix. At the end of each unit, the teacher's manual will remind teachers to copy and distribute family notes to the students. These notes inform parents of the material their children have been learning, and help parents to reinforce this material at home, through prayers, activities, and conversation.

As a form of assessment, unit tests are also included in the teacher's manual. These tests can be used as a gradable measure of the student's retention of the material presented in the class. These tests may be used as an individual or group activity as time allows.

UNIT 1: THE BEGINNING OF THE CHURCH

Unit Objectives

1. To introduce the students to the Acts of the Apostles.
2. To examine the events surrounding the coming of the Holy Spirit on Pentecost.
3. To discuss Peter's first actions as leader of the infant Church.

LESSON 1: THE GOSPELS

Lesson Objectives

1. To examine the idea of friendship in general.
2. To learn that friendship is related to the Church—how the Church is a friend to us, and how we return the Church's friendship.

Correspondence to the *Catechism of the Catholic Church*

Church as communion with Jesus: CCC 787–89

Church as instituted by Christ Jesus: CCC 763–66

Forgiveness: CCC 2842–45, 2862

Friendship: CCC 1829, 1939, 2010, 2347

Friendship with God: CCC 277, 355, 374, 396, 1395, 1468, 1863

Preparation

The material needed for this lesson is notebook paper; optional: markers and poster board.

Proclamation

“The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin” (CCC 1395).

Explanation

Begin the lesson by writing the phrase “Friendship means . . .” on the board. Give the students a minute or two to write their own endings to the phrase, and then ask them to volunteer answers. Try to bring out the ideas of loyalty, sharing, and loving.

If you choose, share with the students how friends have helped you, or talk about a friend who has made a difference in your life.

UNIT 1: THE BEGINNING OF THE CHURCH

Have the students begin reading Lesson 1. Allow them time to complete the friendship exercise on textbook page 1.

UNIT 1: THE BEGINNING OF THE CHURCH

Answer Key blocked out for online posting

1

Application

Have the students read "God's Friends" on textbook page 1 and the top of page 2, then have them complete the exercise on page 2.

UNIT 1: THE BEGINNING OF THE CHURCH

(CCC 771) A simplified story level lesson helps students learn through the Church about


Answer Key blocked out for online posting

2

UNIT 1: THE BEGINNING OF THE CHURCH

Extending the Lesson

Have the students work in pairs on the following project. Distribute one piece of poster board to each pair, and have them write at the top “We show our friendship with the Church by...”. Have the students finish the sentence and illustrate their ideas. Display the posters.

 *Have the students look up CCC 1468 and YOUCAT 219 and discuss how the sacraments help us maintain our friendship with Christ.*

Celebration

Lead the students in praying the Our Father (Prayers to Know, student textbook, p. 125).

LESSON 2: YOU ARE TO BE MY WITNESSES

Lesson Objectives

1. To introduce the Acts of the Apostles.
2. To learn about Jesus’ last instructions to his Apostles before his return to the Father.
3. To examine feelings of loneliness and relate them to the Apostles’ feelings after Jesus’ Ascension.
4. To examine the term “witness to Christ”, and to consider how students can become witnesses to Christ.

Correspondence to the *Catechism of the Catholic Church*

Mission of the Apostles: CCC 858–60, 869

Pentecost: CCC 731–32

Prayer: CCC 2558–67, 2590–91, 2644

Prayer of Mary: CCC 2617–19, 2622

Twelve Apostles: CCC 551–53

Preparation

The materials needed for this lesson are Bibles; optional: pieces of plain paper and colored pencils or markers.

Proclamation

“The Holy Spirit makes me receptive to God; he teaches me to pray and helps me to be there for others” (YOUCAT 120).

UNIT 1: THE BEGINNING OF THE CHURCH

Explanation

Tell the students that the birthday of the Church took place on the great Jewish feast day of Pentecost, and it is important to look at some of the occurrences leading up to this important event.

Have the students read and discuss textbook page 3 and complete the exercise on the same textbook page.

Ask: How do you think the Apostles felt when Jesus left them? (As the students discuss their answers, be sure that fear, anger, and confusion, as well as loneliness, are mentioned. It might be helpful to talk about a time when you have experienced loneliness, or to ask the students to share their feelings about times when they have been left behind.)

Write the word “witness” on the board.

Ask: What does the word “witness” mean? How have you heard this word used? (Discuss the verb first—for example, to witness an auto accident. Elicit from student discussion the meaning of the verb “witness”: to observe an event with your own eyes. Next, discuss the noun “witness”—for example, to be a witness at someone’s trial. Help the students understand that as a witness, one is asked to tell what one knows to others—to testify.)

The Apostles had been with Jesus for three years and had witnessed his saving message and his marvelous deeds. Now the Apostles were commanded by our Lord to go to the ends of the earth and to be witnesses to all people, testifying everything they could about the Savior, Jesus.

Christian witnesses spread the message of God through their words and actions. Ask the class to list ways that they can be witnesses for Christ—for example, by being kind to others, defending their faith, and sharing what they have with others.

UNIT 1: THE BEGINNING OF THE CHURCH

LESSON 2: YOU ARE TO BE MY WITNESSES

Jesus’ public life ended at his Crucifixion and Death. On Easter Sunday he rose from his tomb, conquering sin and death forever. For forty days afterward, he appeared at different times to his Apostles and other followers. Eventually, however, the time came for Jesus to return to his home in heaven.

Read Acts 1:1–10 and then answer the following questions.

1. Whom did Jesus promise to send to his Apostles? The Holy Spirit.
2. What instructions did Jesus give the Apostles? To be his witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.

After these final instructions, Jesus ascended to heaven and the Apostles were left alone. They began the walk back to Jerusalem, where they would wait for Jesus to fulfill his promises to them.



In Jerusalem, the Apostles were staying in an “upper room”. Perhaps this was the same place the Apostles had rented for the Passover meal, or it may have been a room in the house of the Gospel writer Mark. The Apostles; Jesus’ mother, Mary; and other followers of Christ were gathered in prayer there for nine days. During this time Peter made his first decision as new leader of the Apostles: to replace Judas and bring the number of Apostles back to twelve.



UNIT 1: THE BEGINNING OF THE CHURCH

Have the students do the exercise on the top of textbook page 4, which asks the students to list from memory as many of the Apostles as they can. After one minute, call on individuals and have each give you one name. Write on the board the names the class gives you, and fill in any they may have missed.

Ask: What can you tell us about the Apostles?

Some of the better-known facts about the Apostles:

Peter: denied Jesus three times; leader of the Apostles; first pope

James the Greater: first Apostle to die for Christ

John: youngest of the Apostles; Gospel writer; only Apostle to die a natural death; took care of Jesus' mother after Jesus' Death

Simon: former member of a radical Jewish group, the Zealots

Matthew: a former tax collector; Gospel writer

Thomas: name means "twin"; did not believe that Jesus had risen from the dead until he had placed his hand in Jesus' wounds

Judas Iscariot: betrayed Jesus

Application

Have the students complete the exercise on the bottom of textbook page 4.

UNIT 1: THE BEGINNING OF THE CHURCH

List from memory as many of the twelve Apostles as you can:

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UNIT 1: THE BEGINNING OF THE CHURCH

The replacement for Judas was chosen by drawing lots. (The number twelve was important because the twelve Apostles symbolize the fulfillment of the twelve tribes of Israel in the Old Testament.)

Ask: **What are some examples of the ways in which people are chosen for team captains or to do certain jobs?** *The answers should include picking numbers, drawing names, and voting. The drawing of lots may have been similar to drawing straws.*

It is important to stress, however, that our faith tells us that the result was God’s will. It was not by mere chance that Matthias was chosen.

Prayer also played a role in Matthias’ election. Tell the students that prayer should be a part of their decision-making process. The Holy Spirit will help and guide them if they but ask. “God tirelessly calls each person to that mysterious encounter known as prayer” (CCC 2567).

 *Ask the students to look up CCC 553 and YOUCAT 13 and discuss the authority of the Church.*

Extending the Lesson

1. **Hail, Holy Queen Prayer:** Before the coming of the Holy Spirit, the Apostles and Mary were gathered together. Mary, who had brought Christ into the world, and who had been with him all through his life, was then present at the birth of his Church. Tell the students that a good way to foster a love for Christ’s Church is to draw close to Mary by praying to her daily. An excellent prayer for the students to review is the Hail, Holy Queen on page 126 of the textbook.

Give each of the students a piece of plain white paper and have them copy the prayer on the paper and decorate it as they wish. Go over the prayer with the class to make sure that everyone understands the meaning of the words. Have the students memorize the prayer. Say it often during the school year.

2. **The Beginning of the Church:** Have students complete the optional worksheet for Unit 1 on page 195 in the appendix.

Name: _____	Date: _____
Unit 1—The Beginning of the Church	
<i>Read Acts 2:42–47. On the lines below write two examples of ways you can imitate some of the characteristics of the early Christians in the places indicated:</i>	
School:	_____

Home:	_____

Parish community:	_____

	195

Celebration

Lead the students in praying the Hail, Holy Queen (Prayers to Know, student textbook, p. 126).

UNIT 1: THE BEGINNING OF THE CHURCH

LESSON 3: PENTECOST—THE CHURCH IS BORN

Lesson Objectives

1. To study the coming of the Holy Spirit on Pentecost and the birth of the Church.
2. To present a brief examination of the historical meaning of Pentecost.
3. To discuss how the Holy Spirit affected and changed the Apostles.

Correspondence to the *Catechism of the Catholic Church*

Church as instituted by Christ Jesus: CCC 763–66

Church as revealed by the Holy Spirit: CCC 767–68

Expectation of the Messiah in Israel: CCC 711–16

Holy Spirit as the gift of God: CCC 733–36

Jesus as Messiah: CCC 436–40, 453

Mission of the Apostles: CCC 858–60, 869

Names, titles, and symbols of the Holy Spirit: CCC 691–701

Pentecost: CCC 731–32

Twelve Apostles: CCC 551–53

Preparation

The materials needed for this lesson are Bibles; optional: examples of novenas; 4" × 5" sheets of plain paper for the class; and a video on Saint Paul and the early Church.

Proclamation

“The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit (cf. *SC* 6; *LG* 2)” (CCC 1076).

Explanation

Have the students read the background facts relating to Pentecost on textbook page 5 and complete the exercise on the bottom of the page.

Have the students read and discuss the bottom of student textbook page 5, then have one student read aloud Acts 2:5–11. As the student reads the Scripture passage, write the words “fire” and “wind” on the board.

Ask: *What does fire do? For example, it cleanses and purifies.*

What ideas does wind conjure up? For example, strength and freedom.

How can the words “fire” and “wind” and their meanings be applied to God?

UNIT 1: THE BEGINNING OF THE CHURCH

Have the students do the exercise on student textbook page 6.

UNIT 1: THE BEGINNING OF THE CHURCH

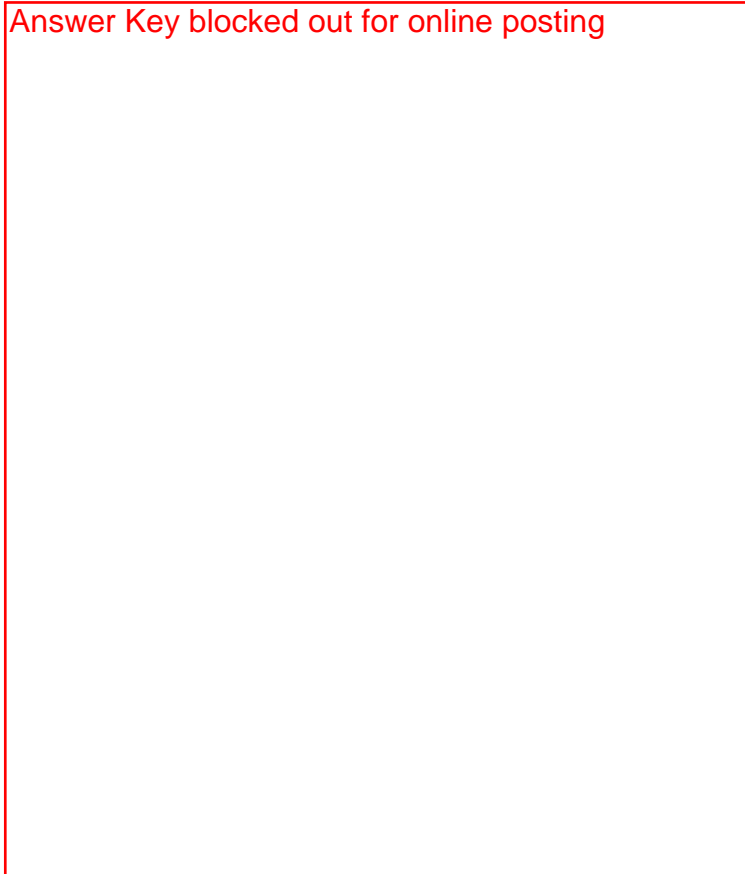
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5

UNIT 1: THE BEGINNING OF THE CHURCH

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6

UNIT 1: THE BEGINNING OF THE CHURCH

Application

Write the word “leadership” on the board.

Ask: **What are the qualities of a good leader?** (List answers on the board—for example, courage, kindness, mercy, strength, wisdom, ability to guide, and willingness to serve. As the students read the next section in their textbook, have them see if they can find some of these leadership qualities in Peter.)

Have students read and discuss the bottom of textbook page 6. Read and discuss Acts 2:14–47.

Have the students complete the Review Questions on textbook page 7.

UNIT 1: THE BEGINNING OF THE CHURCH

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UNIT 1: THE BEGINNING OF THE CHURCH

Extending the Lesson

The Apostles and Mary prayed for nine days for the coming of the Holy Spirit. Today a nine-day period of prayer for a certain intention is called a novena. Distribute examples of novenas used by the Church, such as the novena to the Sacred Heart, novena to the Holy Spirit, and the novena to Saint Anthony. Explain to the class that novenas consist of a prayer to Jesus or to a particular saint for a special intention. The prayer is repeated once during each of nine days.

Using 4" × 5" sheets of plain paper, have each student compose a novena prayer to Jesus or a favorite saint. If students cannot think of an intention for which to pray, have them pray for the intentions of the Holy Father.

Show a video of Saint Paul and the early Church. Possible videos include *Paul the Apostle*, directed by Roger Young (Vision Video, 2012), DVD; *Paul: Contending for the Faith*, Footprints of God Series, directed by Stephen Ray (Ignatius Press, 2003), DVD.

Celebration

Lead the students in praying the Prayer to the Holy Spirit (Prayers to Know, student textbook, p. 131).

Family Notes

Make copies of the Unit 1 family notes (in the appendix) and send them home for students to discuss with their parents.

Assessment

Make copies of the Unit 1 Assessment for each student.

Name: _____ Date: _____

Unit 1—The Beginning of the Church

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UNIT 2: THE INFANT CHURCH

Unit Objectives

1. To examine the early Christians' attempts to imitate Christ's example of giving to others.
2. To study the communal life of the early Church.
3. To examine the prejudice shown by the Hebrew-speaking Christians toward the Greek-speaking Christians.

LESSON 4: GIVING IN CHRIST

Lesson Objectives

1. To examine the idea of giving.
2. To discuss Peter's first miracle, relating it to the theme of giving.
3. To introduce the concept that giving as Christ gave makes one more Christlike.

Correspondence to the *Catechism of the Catholic Church*

Charity: CCC 1822–29, 1844

Church as the People of God: CCC 781–86, 802–4

Love for the poor and the works of mercy: CCC 2443–49, 2462–63

Mystery of the Church: CCC 770–76, 779–80

Sacrifice: CCC 2099–2100

Vocation of the laity: CCC 782–86, 898–913, 940–43

Preparation

The materials needed for this lesson are Bibles and notebook paper.

Proclamation

“I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land” (Deuteronomy 15:11).

UNIT 2: THE INFANT CHURCH

Explanation

Have the students read and complete the exercises on textbook page 9 and the top of page 10.

UNIT 2: THE INFANT CHURCH

LESSON 4: GIVING IN CHRIST


By his example, Jesus taught us to give to others. We can give of ourselves by giving of our time, talents, and treasure for the good of others. Giving benefits both the one who gives and the one who receives.

Explain how, in the following situations, giving might benefit both the giver and the receiver.

Giving up some of your free time to help your younger brother or sister with homework.
This helps your brother or sister by _____
This helps you by _____

Giving up some of your time to help an older person with yard work, errands, or housework.
This helps the older person by _____
This helps you by _____

Giving money to a favorite charity.
This helps the charity by _____
This helps you by _____



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UNIT 2: THE INFANT CHURCH

Who do you think benefits the most in any act of giving, the giver or the receiver? Why do you think so?

(Answers will vary. Accept any appropriate answers.)

Ask: What are some examples of Jesus' giving to others? *Giving his life for us; giving his time to talk to people; giving his love to work miracles, etc.*

Discuss the students' responses to the situations listed on textbook page 9. Accept all appropriate responses.

From a different point of view, it can be said that Mary's Immaculate Conception was the beginning of the Church. As the Preface for the feast of the Immaculate Conception states, "For you preserved the Most Blessed Virgin Mary from all stain of original sin, so that in her, endowed with the rich fullness of your grace, you might prepare a worthy Mother of your Son and signify the beginning of the Church, his beautiful Bride without spot or wrinkle."

UNIT 2: THE INFANT CHURCH

Have the students read and complete the exercise on the bottom half of textbook page 10.

The Church was born on Pentecost. The mission of the Church is to reveal Christ to the world. One day, shortly after the Holy Spirit came to the Apostles, Peter and John were going to the temple to pray. They crossed the court of the Gentiles. This was one of the outer parts of the temple, where the money changers had their tables and the merchants sold the animals used for sacrifices. As the two disciples came to the "Beautiful Gate" (the entrance to the part of the temple reserved for Jewish believers), they saw a crippled man begging for money. Peter and John immediately felt compassion for the lame man and wanted to help him. Being poor, however, they had no money to give him.

Read Acts 3:4–10 to see what happened, and summarize the passage on the lines below.

In Acts 3:4–10 we read that Peter and John had no money (alms) for the beggar, so they gave him what they did have: a cure, done in the name of Jesus Christ of Nazareth.



10

The temple in Jerusalem was divided into three sections: an outer section, called the court of the Gentiles, which both Jews and non-Jews could enter; an inner section in the center of the court, which only those of the Jewish faith could enter; and the innermost section, called the Holy of Holies, where, according to Jewish belief, God dwelled. Only specially selected high priests could enter the Holy of Holies to offer worship to the Lord. It was probably in the court of the Gentiles that Jesus overturned the moneychangers' tables the week before he died.

Optional: The students may be interested in how the ancient world measured time. Ask them what the "ninth hour" means. (Many will probably say it means 9:00.) Tell them that, because people then used sundials to tell the time, the first hour of the day began at sunrise. The period of time between the sun's rising and setting was divided into twelve equal segments called "hours". Because in the spring sunrise usually occurs around 6:00 A.M., the ninth hour of the day was at approximately 3:00 P.M.

Have the students look up the three Scripture passages on textbook page 11 (Mark 2:1–12, Mark 3:1–6, and John 5:1–9) and discuss the similarities between Jesus' curing people while he was on earth and the cure of the crippled man through the intercession of Peter. Although Jesus is not with us today in the same way as he was two thousand years ago, he is with us through the Church. Through the Church, Jesus touches many more people than he did when he walked on earth.

UNIT 2: THE INFANT CHURCH

Have the students do the exercise at the top of textbook page 11.

UNIT 2: THE INFANT CHURCH

Peter and John, representing the Church, chose to think and act as Christ did when he walked on earth. Read the following passages in Scripture: Mark 2:1–12, Mark 3:1–6, and John 5:1–9. Write a paragraph describing how Jesus healed the suffering people during his public life.

(Answers will vary. Accept all appropriate answers.)


Jesus is alive and active on the earth today through his Church. Who makes up the Church today? You might answer this by thinking first of the pope, the bishops, priests, sisters, and other religious. One important person you may not have thought of is you! You are a very important part of Jesus' Church along with all baptized people who follow the Holy Father and believe what the Church teaches. Also, there are those of other Christian denominations who are in a certain way united to the Catholic Church. "Those 'who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church'" (CCC 838).¹ When you choose to give of yourself in love to others, you are choosing to act as Jesus would act. Jesus comes to others through you. In a special way, you are Christ to other people.

In Acts 3:4–10, we read that Peter and John did not have any money to give to a crippled man who was begging. They could have just shrugged their shoulders and walked away. However, the love they had for Christ and the love they had for the beggar spurred them to think of another way to help him. In giving the man the ability to walk, they showed him Christ's merciful love.

Sometimes we too cannot help people in the way they want to be helped. Perhaps we already have made a commitment to help someone else, or we may not have enough money to donate or to lend to someone in need. However, if we try to think of alternative ways to help those in need, we are choosing to act as Christ acted.

See how many different ways you can solve the following problems. List your solutions on a separate sheet of paper.

1. **There is a special collection in church for a cancer hospice in your town, but you have no money with you.**
2. **Mr. Dvorak, a sixty-five-year-old man who lives next door, asks you to mow his lawn today. But your team is scheduled to play an important game, and you are a starter on the team.**
3. **On a Saturday afternoon, your sister asks you to help her address and mail her wedding invitations. But you have just been hired to work at the local fast-food restaurant, and Saturday is your first day on the job.**

 Learn more about the importance of works of mercy by reading CCC 2447 and YOUCAT 449.

11


Application

Have the students read and complete the exercise on the bottom of textbook page 11.

The following are possible solutions for the exercise on textbook page 11. Accept all appropriate answers.

1. **There is a special collection in church for a cancer hospice in your town, but you have no money with you.**
Go home and get your money. Drop off your donation at the parish office, or mail it directly to the cancer hospice; volunteer some of your spare time to visit the patients or to help at the cancer hospice.
2. **Mr. Dvorak, a sixty-five-year-old man who lives next door, asks you to mow his lawn today. But your team is scheduled to play an important game, and you are a starter on the team.**
Ask a trustworthy friend to mow the lawn; ask if you could mow the lawn after the game or the next day.
3. **On a Saturday afternoon, your sister asks you to help her address and mail her wedding invitations. But you have just been hired to work at the local fast-food restaurant, and Saturday is your first day on the job.**
Have a certain number of invitations set aside for you to do later when you get home from work; ask if there is another day that you can help with the invitations; ask if there is another kind of help you could give.

Have students share their solutions with the class. Discuss the alternatives with the class.

 Ask the students to read and discuss CCC 2447 or YOUCAT 449 about the importance of works of mercy.

Extending the Lesson

1. **Helping Each Other as Christ Would:** Have the students write about situations in which they gave of themselves to help another. Have them indicate how they felt, knowing they had helped another person as Christ would have.

UNIT 2: THE INFANT CHURCH

2. **The Infant Church:** Have students complete the optional worksheet for Unit 2 on page 196 in the appendix.

Name: _____	Date: _____
Unit 2—The Infant Church	
<i>You have just won the lottery or the sweepstakes! You have won one million dollars tax free. The only catch is that you cannot keep any of the money. You must give it all away or spend it on others. Answer the following questions.</i>	
What are your priorities?	Answers will vary (for all).
_____	_____
_____	_____
What is the first thing you want to do?	_____
_____	_____
To which charities will you contribute?	_____
_____	_____
How will you spend your money to help others?	_____
_____	_____
196	

LESSON 5: HOW MUCH SHOULD I GIVE?

Lesson Objective

To study the “Golden Age of Christianity”.

Correspondence to the *Catechism of the Catholic Church*

Charity: CCC 1822–29, 1844

Common good: CCC 1905–12, 1924–27

Communal character of the human vocation: CCC 1877–85, 1890–92

Communion in spiritual goods: CCC 949–53, 961

Love for the poor and the works of mercy: CCC 2443–49, 2462–63

Preparation

The materials needed for this lesson are Bibles; optional: one sheet of notebook paper per student and information about Saint Teresa of Calcutta, either a story about her or a video.

Proclamation

“Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God” (CCC 1822).

Celebration

Lead the students in praying an Act of Love (Prayers to Know, student textbook, p. 129).

UNIT 2: THE INFANT CHURCH

Explanation

Write the term “Golden Oldies” on the board.

Ask: To what does the term “Golden Oldies” usually refer? *The best of the songs dating from the 1960s, 1970s, and 1980s.*

Explain that, just as gold has always been considered a precious metal because of its lasting beauty and rarity, many of the songs from that era are also considered to be special. In the same way, the earliest years of Christianity are called “golden” because they were a time of total giving and sharing. Many believers throughout the ages have seen in this age valuable examples of faith.

Have the students read and discuss the top of textbook page 12 and complete the exercise that follows on the same textbook page.

UNIT 2: THE INFANT CHURCH

LESSON 5: HOW MUCH SHOULD I GIVE?


The period of Church history starting shortly after the Death of Jesus (ca. A.D. 30) and ending approximately A.D. 60 has been called by many historians “The Golden Age of Christianity”. It was a time in the Church’s life when people tried to live Christ’s example of giving and sharing to the highest degree. Not since then has Christianity seen such an all-out commitment by almost all its members to a life of total sharing of property, money, and time.

The early Christians lived in communities. These communities were groups of people that had common ownership of certain pieces of property. In other words, anyone in the community could use these goods when they needed them, as long as they respected the rights of others and caused no damage. An example of this idea today might be a town- or city-owned park, or swimming pool, or library. Anyone living in that town or city would be entitled to use its facilities. The people of the early Church acted in much the same manner, with one difference: they shared everything they owned. Clothes, money, houses—everything they owned was either shared with or given outright to others.

Read Acts 2:44–45 and Acts 4:32–37 to see how Saint Luke describes the sharing actions of the early Church members. In Acts 4:36–37 we read about a farmer named Barnabas who sold his field and gave the money to the Apostles so that they could distribute the money to the poor.

Read Luke 10:29–37, the Parable of the Good Samaritan, and write a paragraph describing how we can be “good Samaritans” today.

(Answers will vary. Accept all appropriate answers.)

 Learn more about communion in charity by reading CCC 953 and YOUCAT 146.

Countries and societies in other eras have tried to put into practice the idea of common ownership. Even communism (based on the word “community”) in its original form was supposed to be a society based on equal ownership of all things by everyone.

Application

If you are teaching in a rural area, ask the students who live on farms what is the price of an average-sized field today. This will serve to bring home the generosity of Barnabas’ gift to the Apostles.

To help your students understand how goods were shared in common in the Christian community, have them imagine that their family has a brand-new sports car worth seventy thousand dollars. Use your imagination to describe the car in detail—color, leather interior, etc.—making it as glamorous and appealing to the students as possible. No one else in the neighborhood has a car. Whenever any of the neighbors wants to run an errand, the student’s father willingly hands over the keys to the car. Discuss the students’ reactions to this scenario.

Remind the students that lending a valuable car is much less than what the early Christians did. They gave their possessions.

 **Ask the students to read and discuss CCC 953 and YOUCAT 146 about communion in charity.**

UNIT 2: THE INFANT CHURCH

Extending the Lesson

Have the students write a paragraph detailing how they could give to others (what activities they could volunteer for, what projects they could assist with) in their parishes, in their families, and in their communities.

Show a video about Saint Teresa of Calcutta or read a story about her. Mother Teresa and her sisters are modern examples of Christlike sharing with others. One recommended video is *Mother Teresa*, directed by Frabrizio Costa (20th Century Fox, 2006), DVD.

Celebration

Lead the students in praying an Act of Hope (Prayers to Know, student textbook, p. 129).

LESSON 6: LACK OF GIVING— LACK OF LOVE

Lesson Objective

To examine prejudice and discrimination.

Correspondence to the *Catechism of the Catholic Church*

Church as one: CCC 813–22, 866

Equality of and difference between man and woman in creation:
CCC 369–73, 383

Meaning of “catholic”: CCC 830–31, 868

Respect for the human person: CCC 1929–33, 1943–44

Role of deacons: CCC 1569–71, 1596

Preparation

The materials needed for this lesson are Bibles; dictionaries; and one sheet of notebook paper per student; optional: videos or stories about Reverend Martin Luther King, Jr.; Saint Maximilian Kolbe; or Saint Teresa Benedicta of the Cross.

Proclamation

“The Church is one: she acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one Body, is given life by the one Spirit, for the sake of one hope (cf. Eph 4:3–5), at whose fulfillment all divisions will be overcome” (CCC 866).

UNIT 2: THE INFANT CHURCH

Explanation

Have the students read the bottom of textbook page 12 and complete the exercise on the top of textbook page 13.

LESSON 6: LACK OF GIVING—LACK OF LOVE

The early days of Christianity were not all trouble free. As the Church carried out her mission of spreading Christ's message throughout the world, people from different backgrounds joined the new faith. One of the first Christian groups was composed of Jewish converts who spoke Hebrew. A second group was composed of Jewish converts who spoke Greek. To us living in the world today, this seems to be no big problem. Between these two groups living more than two thousand years ago, however, their different languages and backgrounds soon became a source of prejudice and discrimination.

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Have several students volunteer their definitions for the class. Lead the students to the following conclusion: Prejudice is a dislike or hostility resulting from a preconceived opinion not based on reason or fact. Discrimination is unjust behavior toward another based on prejudice. After students share their definitions, have them look up the definitions of these two words in a dictionary.

Prejudice and discrimination usually result from differences among people. Have the students list some of the differences that may cause prejudice and discrimination—for example, race, religion, nationality, and language.

Have the students read and complete the exercise on the bottom of textbook page 13.

UNIT 2: THE INFANT CHURCH

Answer Key blocked out for online posting

13

UNIT 2: THE INFANT CHURCH

In Acts 6:1–2 we read that, as the number of Christians grew, the Hebrew-speaking Christians discriminated against the widows and orphans of the Greek-speaking Christians by not allowing them their fair portion of the food distributed by the Church community to the needy.

Application

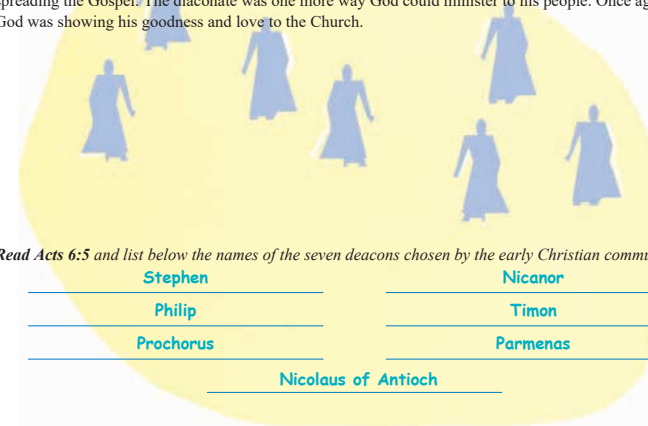
Tell the students that, by introducing deacons into the Church, the Apostles were acting as Jesus would have acted. In fact they acted in the person of Christ. God can and will bring good out of evil. From the evils of prejudice and discrimination the Church drew the good of the diaconate. Deacons are still very active today helping the modern Church by assisting in parishes, hospitals, and schools. God always provides for his Church.

★ *Ask the students to read and discuss CCC 1930 and YOUCAT 280 about the dignity of the human person.*

Have the students read and complete the exercise on textbook page 14.

UNIT 2: THE INFANT CHURCH

To remedy the evil of prejudice and discrimination among the early believers, the Apostles asked that seven holy men be selected to become deacons. These men would deal with the problems between the Greek- and Hebrew-speaking Christians and allow the Apostles to continue their main task of spreading the Gospel. The diaconate was one more way God could minister to his people. Once again God was showing his goodness and love to the Church.



Read Acts 6:5 and list below the names of the seven deacons chosen by the early Christian community:

Stephen	Nicanor
Philip	Timon
Prochorus	Parnenas
Nicolaus of Antioch	

The names of the seven men show that they all came from a Greek-speaking background. The Church was making sure that the early Christians would form a community where all would feel welcome. The Word of God and the love shown by his Church are for all people for all time.

★ Learn more about the dignity of the human person by reading CCC 1930 and YOUCAT 280.

UNIT 2: THE INFANT CHURCH

Have the students complete the Review Questions on textbook page 15.

UNIT 2: THE INFANT CHURCH

Answer Key blocked out for online posting

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Extending the Lesson

Invite a deacon to come and speak to the class about his vocation.

Show a video or read a story about Reverend Martin Luther King, Jr., a major figure in the fight against prejudice and discrimination in the 1960s.

Show a video or read a story about Saint Maximilian Kolbe. Discuss with the students how he gave the ultimate gift—his own life—for God and for others. Discuss how Saint Maximilian Kolbe’s attitude followed Christ’s example.

Show a video about Saint Teresa Benedicta of the Cross. One possibility is *Edith Stein: The Seventh Chamber*, directed by Marta Meszaros (Ignatius Press, 2010), DVD. Discuss how prejudice and discrimination cost her and millions of others their lives.

Celebration

Lead the students in praying the following vocations prayer (Prayers to Know, student textbook, p. 129).

Leader: Let us ask God to grant more holy vocations to his Church.

Students: O God, we earnestly implore you to bless the church with many priests, brothers, and sisters who will love you with their whole strength and gladly spend their entire lives to serve your Church and to make you known and loved.

Leader: Bless our families; bless our children.

Students: Choose from our homes those who are needed for your work.

Leader: Mary, Queen of the clergy:

Students: pray for us. Pray for our priests and religious; obtain for us many more.

All: Amen.

UNIT 2: THE INFANT CHURCH

Family Notes

Make copies of the Unit 2 family notes (in the appendix) and send them home for students to discuss with their parents.

Assessment

Make copies of the Unit 2 Assessment for each student.

Name: _____ Date: _____

Unit 2—The Infant Church

Write a brief answer to the following questions and complete the statements.

1. Answer Key blocked out for online posting

2.

3.

4.

5.

6.

7.

UNIT 2: THE INFANT CHURCH

Answer each of the following with a short essay.

8. Who do you think benefits more in any act of giving, the giver or the receiver? Why do you think so?

Accept any reasonable answer.

9. Describe how the early Christians lived.

The early Christians lived in communities and shared everything they owned.

10. Define prejudice in your own words.

Accept any reasonable answer.

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Unit Objectives

1. To examine the martyrdom of Saint Stephen.
2. To see how the persecutions of the Christians actually helped to spread the Church's influence among different peoples.
3. To study Saint Paul's conversion to Christianity and subsequent missionary journeys.
4. To give students an opportunity to identify with some of the people Paul met on his travels.

Vocabulary

Sanhedrin: the Jewish court of law in Jerusalem. At the time of Jesus, it was the highest religious and legal authority among the Jewish people.

Saul: Saint Paul's Jewish name

LESSON 7: STEPHEN, THE FIRST MARTYR

Lesson Objectives

1. To study the circumstances surrounding the death of Saint Stephen.
2. To discuss why God allows both good and evil to exist in the world.
3. To examine the effect the first persecutions had on the spread of Christ's Church.

Correspondence to the *Catechism of the Catholic Church*

Abraham and the prayer of faith: CCC 2570–72, 2592

Call of Abraham: CCC 59–61, 72, 762

Faith of Abraham: CCC 144–46, 165, 1080

God forms his people Israel: CCC 62–64, 72, 218, 2077

God's promise to Abraham: CCC 705–6, 762

Jesus and the law: CCC 574–82, 592, 2052–55, 2075

Martyrdom: CCC 2473–74, 2506

Moses and the prayer of the mediator: CCC 2574–77, 2593

Old Law: CCC 1961–64, 1975, 1980–82

Preparation

The materials needed for this lesson are Bibles; optional: a video on Saint Stephen, the first Christian martyr.

Proclamation

“God is love, and he who abides in love abides in God, and God abides in him” (1 John 4:16).

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Explanation

Ask: Which of your possessions is the most valuable to you? (You may wish to have this question written on the board before class begins. Your students, because of their age and maturity level, may respond by mentioning material possessions, such as televisions, iPods, clothes, computers, and money. If “life” is not one of the responses, write it on the board.)

Is anything more precious to you than life itself? (Try to get them to see that life is our first and most precious gift from God. Our enjoyment of any material possession depends on our being alive to see it, touch it, own it, etc.)

To bring home this point you might want to retell an old radio routine performed by comedian Jack Benny in 1948. (**Note:** Prepare the students for this routine by telling them that Jack Benny was always portrayed as a skinflint, a miser, a penny-pincher.) A robber held up Jack Benny at gunpoint with the ultimatum “Your money or your life!” After a long pause, the robber again yelled, “Look, bud! I said your money or your life!” Benny’s response, “I’m thinking it over!” brought gales of laughter from the audience. Whether or not your students think this routine is funny, they should be able to grasp the point: without life no earthly, material possession can have any value for us.

Have the students read textbook page 17 and read John 15:13.

UNIT 3: TWO GREAT SERVANTS OF CHRIST— SAINT STEPHEN AND SAINT PAUL

Vocabulary

Sanhedrin: the Jewish court of law in Jerusalem. At the time of Jesus, it was the highest religious and legal authority among the Jewish people.
Saul: Saint Paul’s Jewish name

LESSON 7: STEPHEN, THE FIRST MARTYR

“Greater Love Has No Man than This, That a Man Lay Down His Life for His Friends” (John 15:13)

★ To learn more about martyrdom read CCC 2473 and YOUCAT 454.

The first person to give his life for Christ was Stephen, one of the seven deacons the Apostles had appointed to help them. Stephen was a very courageous and religious man. He wanted to do more than assist the Christian community—he wanted to share with everyone his faith and his love for Christ. Soon, however, his words angered certain Jewish people. They were afraid that, by proclaiming Jesus as the Messiah, Stephen was showing disrespect for the great temple in Jerusalem, the Old Jewish Law, and Moses.

Eventually, these people bribed others to say that Stephen had talked disrespectfully about the temple and the law of Moses. The stage was now set to have Stephen arrested and put on trial.

Stephen was brought before a Jewish court called the Sanhedrin, where he gave a long speech in his defense. Because of his great love for Jesus, Stephen was more concerned with teaching the people about Christ than with saving himself. He tried to show the people that, just as their ancestors ages ago had rejected God’s will by rejecting the words of Moses and the prophets, now they were rejecting God’s will as revealed through Jesus the Messiah.

Stephen, in this speech, mentioned three famous Old Testament figures: Abraham, Joseph, and Moses.



UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Ask: Who said, “Greater love has no man than this, that a man lay down his life for his friends”? *Jesus.*

In laying down his life for us, Jesus was showing his great love for all people.

 *Have the students read and discuss CCC 2473 and YOUCAT 454 about martyrdom.*

Stephen, the first Christian martyr, began a legacy that has been followed through the centuries. There have been many who, like him, were willing to sacrifice their very lives for Christ.

Stephen was one of the seven original deacons appointed by the Apostles. God had given Stephen special graces to work miracles (Acts 6:8). These miracles, along with Stephen’s fearless proclamation of Jesus as Messiah, were noticed by many people. Some who came to argue with Stephen’s message found themselves unable to “withstand the wisdom and the Spirit with which he spoke” (Acts 6:10). They hatched a plot among themselves to get rid of him. Bribing others to say that Stephen spoke against Moses, the great temple in Jerusalem, and the Mosaic law, they had him arrested and put on trial.

In the Roman Empire, which included the land of the Jews, only the Romans themselves could hand down the death penalty. That is why Jesus had to be taken before Pontius Pilate, the Roman governor; he alone had the power to issue and carry out a death sentence. At the time of Stephen, however, Pontius Pilate had been recalled to Rome by the emperor Caligula to answer the charge of showing great cruelty. Perhaps the Jewish authorities felt more freedom to conduct Stephen’s trial and execute him illegally because the Roman governor was absent. You may want to compare this with Jesus’ trial, which was illegal because it was held at night and was against Jewish law. It was held at night probably so that those conducting the trial could awaken and summon to court only those people who would testify against Jesus. People loyal to the Lord would be unaware of what was going on.

Have the students complete and discuss the exercise on textbook page 18.

UNIT 3: TWO GREAT SERVANTS OF CHRIST— SAINT STEPHEN AND SAINT PAUL

Answer Key blocked out for online posting

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UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Have the students read Acts 7:54–60 and summarize the passage on textbook page 19.

UNIT 3: TWO GREAT SERVANTS OF CHRIST— SAINT STEPHEN AND SAINT PAUL

Stephen ended his speech by saying that, even though some of these leaders had been rejected, God had brought good out of their situations. God had brought a great victory out of Jesus' Death, too. When Stephen mentioned Jesus in this way, the Sanhedrin knew that Stephen believed that Jesus was the promised Messiah. This was more than they could stand!

Read Acts 7:54–60 and summarize the passage on the lines below.

Stephen angered the crowd when he said that their ancestors had rejected the prophets and when he said that Jesus was the Messiah.

Stephen had a vision of Jesus at God's right hand.

The crowd dragged Stephen out of the city and stoned him to death.

A young man named Saul looked on and approved of the killing.

Stephen died praying to God to forgive his enemies.

Thus Stephen became the first of a long line of those who willingly showed the highest form of friendship for Jesus, giving their lives for him.

After the students summarize Acts 7:54–60, discuss their findings as a class.

Application

Ask the class who Saul was. (He was later named Paul, one of the great saints in the history of the Church.) Mention that Saint Augustine (A.D. 354–430) wrote that perhaps Stephen's martyrdom and prayer brought about Saul's conversion. This might be a good time to discuss with the class why God allows people who do evil to go on living with people who do good (see Matthew 13:24–30). Point out that we do not know all the reasons why God allows this. However, Stephen and Paul perhaps show us that God, who loves us all and wants all people in heaven with him, allows good and evil to exist side by side so that the people who do evil might be changed by the example and prayers of those who do good. We are other Christs, and we try to act like Christ by bringing his goodness and salvation, even to those who at first reject him.

Although those persecuting the Church wished to destroy her, God did not allow that to happen. Instead, the persecution actually contributed to the spread of the Church. God drew good from evil. Tell the students the following story to illustrate this point.

Years back, on the East Coast of the United States, those who made their living by catching and selling oysters were having a problem with the growing starfish population. (Starfish pry open oyster shells and eat the meat.) To reduce the number of starfish, nets were dragged along the sea floor. Huge quantities of starfish were caught in the nets, brought ashore, and spread out on the beach, where they were cut to pieces. The oystermen then took the remains out to sea and dumped them back into the water. Thinking that their problems were over, the men returned to catching oysters. As time went on, however, the oyster population once again began decreasing, but this time at a much faster rate than before.

Ask: What can happen if an earthworm is cut into two halves? Each half might grow back into a new worm.

Why do you think the oyster population again began to decline? Each of the five sectors of a starfish, if cut off from the rest of the animal, will regenerate itself into a complete, new starfish. The attempt to reduce the starfish population had only increased it.

Those in Jerusalem who wished to crush the Church by rounding up her population and destroying her caused many of the Christians to flee and to settle in different parts of Judea and Samaria. Ask the students why this helped the growth of the Church. (As the Christians settled in these new areas, they began to preach about Jesus and his message, and they gained even more converts to the Church.) Thus, the persecutors, in trying to use violence to crush the faith, only increased the numbers of believers.

Extending the Lesson

Show a video on Stephen, the first martyr.

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Celebration

Lead the students in praying this short responsory from the Divine Office, Night Prayer:

Leader: Into your hands, Lord, I commend my spirit.

Students: **Into your hands, Lord, I commend my spirit.**

Leader: You have redeemed us, Lord God of truth.

Students: **Into your hands, Lord, I commend my spirit.**

Leader: Glory be to the Father, and to the Son, and to the Holy Spirit.

Students: **Into your hands, Lord, I commend my spirit.**

LESSON 8: PAUL—FROM PERSECUTOR OF CHRISTIANS TO GREAT CHRISTIAN SAINT

Lesson Objectives

1. To study the events surrounding the conversion of Saint Paul.
2. To introduce the concept of the Mystical Body of Christ.
3. To examine the events from Paul's conversion to his introduction to the Christian community in Jerusalem.

Correspondence to the *Catechism of the Catholic Church*

Christ's missionary mandate in the Church: CCC 849–56, 868

Martyrdom: CCC 2473–74, 2506

Mission of the Apostles: CCC 858–60, 869

Preparation

The materials needed for this lesson are Bibles and a material to use as blindfolds; optional: copies of the Unit 3 optional activity, “On the Road Again” (appendix, p. 177); drawing paper; markers or colored pencils; and videos about Saint Paul on the road to Damascus and about Paul and the early Church.

Proclamation

“There are no better examples than the saints and no better helpers” (YOUCAT 202).

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Explanation

Saint Paul is a good example of how God can transform people into other Christs if they choose to cooperate with him. God entered into the life of Saint Paul, who had persecuted Christ's Church (and, therefore, Christ himself) and transformed him into one of the greatest saints. If God did this for Paul, we can have absolute confidence that he can and will do the same for us, if we let him. (This is a very important point to stress, because there may be students in your classroom who feel that they are too "bad" or irreligious for God to want to reach out to them.)

Young students (and many adults) are curious about the physical appearance of historical figures. In the case of Saint Paul, we may have a clue as to what he looked like. Early Church missionaries may have carried a kind of passport to identify themselves to Christian communities. Second-century Christian authors seem to have had a description of Paul from his "passport": he was short, stocky, bowlegged, bald, and had heavy eyebrows that met in the middle. He also had a hooked nose.

Have the students read and discuss textbook page 19.

LESSON 8: PAUL—FROM PERSECUTOR OF CHRISTIANS TO GREAT CHRISTIAN SAINT

As we read in the Book of Acts, "the witnesses laid down their garments at the feet of a young man named Saul" (7:58) while they were stoning Stephen. This meant that Saul approved of the killing. What do we know about this man?

First, we know that Saul was a Pharisee. Pharisees believed that all Jews should obey the law of Moses very carefully. Saul believed that Christians were threatening to throw away this law completely. Because of this belief, it was quite easy for him to think that killing Stephen and the other Christians was the correct thing to do.

Second, we know that Saul's hometown, Tarsus, was an important trade center. As a boy, Saul must have seen and met people from many lands and cultures. An understanding of these cultures was useful to Saul when he became a missionary for Christ.

Third, we know that Saul was a Roman citizen, a great privilege in the days of the Roman Empire. Having this privilege helped him during his missionary travels for Christ.

About the year 36, a local persecution against the Christians broke out in Jerusalem. Saul was one of the main persecutors and took very seriously his task of rounding up the followers of Christ. Saul and the other persecutors thought Jesus' message was a threat to Jewish beliefs that had to be crushed with force. He knew that certain followers of Jesus were living in Damascus, and so he obtained official permission from the high priest in Jerusalem to arrest these people.

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The Church can be described using a number of different, yet complementary, images. One dominant image is the Church as the Mystical Body of Christ. "The comparison of the Church with the body casts light on the intimate bond between Christ and his Church. Not only is she gathered *around him*; she is united *in him*, in his body" (CCC 789; emphasis in original).

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Find Damascus on the map below. How far is it from Jerusalem?



It was Jesus himself who met Saul on the road to Damascus. Read Acts 9:3–9 and find out what happened. Write Jesus' words to Saul on the lines below and explain in your own words what they mean:

"Saul, Saul, why do you persecute me? . . . I am Jesus, whom you are persecuting" (Acts 9:4-5). Saul lost his vision and was led to Damascus as Jesus told him to go there. It was the beginning of his conversion.



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UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Stressing the intimacy of the union between Christ and the Church, the *Catechism* also states: “Christ and his Church thus together make up the ‘whole Christ’ (*Christus totus*). The Church is one with Christ” (CCC 795). Also, speaking of the Church and Christ, Saint Thomas Aquinas stresses this oneness when he writes: “Head [Jesus] and members form as it were one and the same mystical person” (CCC 795, quoting St. Thomas Aquinas, *STh* III, 48, 2).

Have the students find Damascus on the map on textbook page 20, and have them determine how far it is from Jerusalem. Damascus lies about 140 miles northeast of Jerusalem.

Have the students read Acts 9:3–9 and complete the exercise on the bottom of textbook page 20 and answer the questions on the top of page 21.

In Acts 9:3–9 we have the famous passage in which Saul falls to the ground after seeing a bright light and hears Jesus asking him, “Saul, Saul, why do you persecute me?” (v. 4).

Ask: How could Saul have been persecuting Christ, since Christ was already in heaven? *Saul, in persecuting Christ’s Church, was in reality persecuting Christ. This is a key scriptural event that leads the Church to identify herself as the Body of Christ. (This will be discussed in detail in later units.)*

★ *Ask the students to read and discuss CCC 850 and YOUCAT 11–12 about the importance of sharing the faith.*

Have the students read and discuss the bottom of textbook page 21, then answer the question that follows on the same textbook page.

UNIT 3: TWO GREAT SERVANTS OF CHRIST— SAINT STEPHEN AND SAINT PAUL

Answer Key blocked out for online posting

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Activity

To help the students experience personally how Paul's blindness helped him concentrate on what God wanted of him, try the following activity. Have each student bring to school some type of material to use as a blindfold. (Old ties, for example, work well for this.) Have them blindfold themselves, and tell them not to peek. When they have settled down, tell them you are going to read several descriptive phrases to them. Use the following, adding others if you wish:

1. Cold, clean, running water.
2. A sunny day with a deep blue sky and a cool, fresh breeze.
3. A thick, juicy T-bone steak barbecuing on an open grill.
4. The smell of a skunk while out in the country (best used in rural areas).
5. A hot, humid day in a house or apartment with no air conditioning.

When you have finished, tell the students to remove the blindfolds. Ask them if being blindfolded made it easier for them to imagine colors, smells, and other sensations. Why should being blindfolded make a difference? (Lead them to respond that, without sight as a distraction, the mind is freer to concentrate on messages it has heard.) Finally, explain to them that, in a similar way, Saul without his sight found it easier to concentrate on Jesus' message.

Application

Have the students read Acts 9:13–14 and answer the questions on the top of textbook page 22. Students' answers can be shared for classroom discussion.

Acts 9:13–14: Jesus asked Ananias to go to Saul to cure him of his blindness, so that Saul could begin his work as one of Christ's followers. In Acts 9:13–14 Ananias answers the Lord, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon your name." Some students might think

that the holy people in the Bible were always ready, willing, and able to do God's will. Here is an excellent chance for them to recognize that some holy men and women experienced fears and hesitations about doing the right thing. Explain to the class that they need not feel ashamed or think that God is upset with them when they are reluctant to do the right thing. The important thing is that, in the end, they follow the correct path. Many times we show more love for God by doing a good act under difficult circumstances than by doing the same act in less trying times.

Have the students read Acts 9:17–25, then answer the questions on the bottom of textbook page 22.

Note to the teacher: You may want to mention that Saul was shunned by both Christians and anti-Christians. Ask the class why that would be so. (The Christians were still afraid of Saul because of his reputation as a persecutor. The anti-Christians considered him to be a traitor to their cause. Had Barnabas not been willing to trust him, Saul would have gotten nowhere.)

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

UNIT 3: TWO GREAT SERVANTS OF CHRIST— SAINT STEPHEN AND SAINT PAUL

Read Acts 9:13–14. What was Ananias' reaction to God's call?

Answer Key blocked out for online posting

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Have the students read and discuss textbook page 23.

UNIT 3: TWO GREAT SERVANTS OF CHRIST— SAINT STEPHEN AND SAINT PAUL



THE MISSION TERRITORY OF SAINT PAUL

Moved by God's grace, Paul converted and turned toward the Lord. After his encounter with Jesus, he repented and stopped his sinful life. By the merits of Jesus, he was justified as he accepted forgiveness, sanctification, and rebirth from God on high.

These events we have just examined in Saul's life probably took place around the year 36. By about 45 or 46, after spending much time in prayer, in doing good works, and in the study of Christ under the guidance of his good friend Barnabas, Saul was ready to start spreading the Good News of Christ to distant lands. He made three different missionary trips. It was during his first trip that he changed his name to Paul. Finally, Paul traveled to Rome. There he suffered a martyr's death for the sake of Jesus Christ, whom he had persecuted so many years before.

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UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Talk Show

Paul, the great missionary for Christ, made three journeys with the express purpose of telling as many people as possible the Good News of the Gospel. It has been estimated that he covered approximately nine thousand miles, most of them on foot! The “On the Road Again” activity (on p. 175 in the appendix) will help the students become acquainted with some of the difficulties, trials, and successes Paul and his traveling companions experienced during their missionary journeys.

Six different cities where Paul taught have been selected, and the people Paul encountered during these stops will be “interviewed” on a late-night talk show called *On the Road Again*. Before you do this activity with the class, you should do the following:

1. Read through the six Scripture selections.
2. Assign students to the characters listed in the activity.
3. Choose one student to act as the show’s master of ceremonies (MC). This student should be one who is somewhat at ease in front of groups. You may want to work with this student in composing questions to ask the persons being interviewed (examples: How did you feel when Paul came into town? What do you think of Paul? Has Paul changed your life or the lives of others you know? Why did the people get angry with Paul?).

Distribute copies of “On the Road Again”. Allow time for the students to group themselves and read the passages they have been assigned. If there is time left at the end of this period, you may want to begin one of the other activities given below. It would be best not to conduct the “talk show” until the next class period, as the students may need more time to prepare their presentations. If your class

Materials needed:

Bible
copies of the Unit 3 optional activity
“On the Road Again” (appendix,
p. 177)
drawing paper
markers or colored pencils
video on Paul and the early Church

size is smaller than the number of characters on the copymaster, eliminate one or more of the episodes or characters.

When presenting the program, let the MC sit at a desk in front of the room. If your desk is available, it would be the best one to use. Have six chairs set up close to the MC’s desk in the manner of an interview show. It would lend a little flavor to the presentation to start and end with a few lyrics from the recording “On the Road Again”, by Willie Nelson.

Mapping Paul’s Journeys

Pass out large sheets of paper. Have the students make their own copies of the map found on page 23 of their textbooks. Have them skim through Acts 13:1—14:28 and trace Paul’s first missionary journey on their maps. Have them do the same for his second journey (Acts 15:36—18:22) and third journey (Acts 18:23—21:26). The journeys should be done in separate colors to differentiate them, and a key should be provided. (**Note:** Some Bibles provide maps that show Paul’s journeys. Since this is to be a learning experience, the students should avoid using these.)

Saint Paul Video

Show any other episode(s) you deem appropriate from a video about Paul and the early Church.

Celebration

Lead the students in reciting the Apostles’ Creed (Prayers to Know, student textbook, p. 125).

Family Notes

Make copies of the Unit 3 family notes (in the appendix) and send them home for students to discuss with their parents.

UNIT 3: TWO GREAT SERVANTS OF CHRIST—SAINT STEPHEN AND SAINT PAUL

Assessment

Make copies of the Unit 3 Assessment for each student.

Name: _____ Date: _____

Unit 3—Two Great Servants of Christ—Saint Stephen and Saint Paul

Write a brief answer to the following questions and complete the statements.

Answer Key blocked out for online posting

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Brief essays:

Answer Key blocked out for online posting

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